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CHAPTER VI
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PARTICIPATION OF DIFFERENT
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VARNAS IN SRAMITI RITUALS
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"PARTICIPATION OF DIFFERENT VARNAS IN SRAUTA RITUALS"

A thorough study of Srauta sūtras makes it obvious that the 'Varna' system was in its full spate in those days. The actions and duties of the four varnas viz. brāhmaṇa, kṣatriya, vaiśya and śūdra, were mostly fixed, upto this period. The varnas constituting the society were mainly intended for the proper functioning of the society. A co-operation among the varnas based on the principle of division of labour in accordance with natural capacities and aptitudes preserves the social energy¹, and all this is found in the Vedic society.

The 'Purusa-sūkta' of the Rgveda gives a clue to the origin of the above mentioned four varnas.² However, in the Rgvedic period the occupations were not strictly assigned to the varnas as it is clear from a Rgvedic-reā, in which a brāhmaṇa describes himself as a poet, his father as a physician and his mother as a grinder of corn.³ But, in the Brāhmanic and sūtra period, the varna system became somewhat rigid. ŚBr. clearly mentions the names of four varnas and accordingly uses 'ehi', 'āgahi', 'ādrava' and 'ādhāva' for calling a brāhmaṇa, kṣatriya, vaiśya and śūdra, respectively.⁴ The varna system of this period is taken to be the transition between the laxity of the sāmhitā period and the rigidity of the post-vedic age.⁵

The first three varnas belonged to the same cultural and racial community whereas the śūdras formed a distinct group.⁶ Macdonell holds the rtviks responsible for the development of varna system. According to him, no sooner had the priesthood become hereditary than the development of a caste (varna) system began.⁷ But, it is not only the case of vedic society. The

division of society, on the basis of varnas, is still in vogue. If any known society of the world is analysed it can be easily demonstrated that it contains these four divisions.⁸ Some people take the brāhmaṇic-karmakānda (ritualism) and selfish motive of brāhmaṇas as the basis of varna system. Quoting A.M.Hakart, S.L. Sagar says, when brāhmaṇas used to do yajñas havans etc., they required some dāsas for doing certain duties.⁹ He further observes that in a similar way some groups were also needed for performing yajña which were organised for this purpose and subsequently, these groups turned into different kinds of varnas. He also holds the brāhmaṇa authors of sūtras liable for making such rules which strengthened the varna system.¹⁰ But, the views of S.L.Sagar can't be accepted, for, the varna system was not originated due to the priestly engagement in sacrifices, rather it was a social organisation formed with a view to establishing cordial relations with each member of the society. And it is found that in the Śrauta rituals the people of all categories used to render their services happily, which was the cause for social solidarity in the Vedic Society.

(A) BRĀHMANAS:- The composers of the hymns and ṛtviks officiating at the sacrificial performances are taken to have developed themselves into a class of brāhmaṇas at the end of the Rgvedic-period.¹¹ Though sociologically the first three varnas were regarded as separate however, from ritualistic point of view it appears from the śrauta-texts that every person, who was initiated in the rituals, was regarded a brāhmaṇa. A ritual was in vogue for making the yajamāna a brāhmaṇa, irrespective of his varna. He was declared thrice as such when it was said, "This brāhmaṇa has been initiated".¹²

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The brāhmaṇas were never opposed, which shows the high esteem they enjoyed in the Vedic society.

(i) As Rtviks:- The Srauta rituals were performed by a brāhmaṇa officiating as a rtvik. The Kāshtriyas and Vaiśyas were not given the assignment of a rtvik. They were not allowed to consume the remains of the offering material. The brāhmaṇas alone were eligible to officiate as rtviks in the srauta rituals and as such they used to eat the remains.¹⁴ Dharmasāstras never allowed the brāhmaṇa rtviks to perform sacrifices for śūdras. Gautama lays down that even the father, who sacrifices for śūdras, should be abandoned.¹⁵ The brāhmaṇas were the custodians of Vedic knowledge,¹⁶ which was the main requirement for becoming a rtvik. Historical examples also show that they officiated as rtviks. The king Parikṣita performed three Asvamedha sacrifices and in each of his sacrifices a brāhmaṇa, belonging to Śāradavata family, officiated as the chief rtvik.¹⁷

(ii) Sacrifices for themselves:- The rituals were performed by three varṇas. Performance of a soma sacrifice was necessary for a brāhmaṇa.¹⁸ Vajapeya,¹⁹ Puruṣamedha,²⁰ Sattras,²¹ Agnyādhāna²² etc. are the sacrifices which could be performed by a brāhmaṇa. For the performance of Agnyādhāna it is prescribed that one, who has begot a son or sons and whose hair is still black, should consecrate the sacred fires.²³ Clearly, the rituals of Agnyādhāna were performed by a brāhmaṇa of middle-age. This rite, in 'hasta', 'kr̥ttikā', or 'rohini' nakṣatra was performed by a brāhmaṇa who was ambitious of profits, brahmavarcas or high status, respectively.²⁴ The brāhmaṇa, desirous of brahmavarcas could perform it in 'Vasantā'²⁵ also. There were other sacrifices also for the achievement of

varied ambitions of a brāhmaṇa.²⁶ Clearly, the brāhmaṇas in the Vedic society performed sacrifices for others but at the same time they were anxious to get their own ambitions also fulfilled. Ambition for brahmavarcas shows their thirst for knowledge.

(iii) Rules:- There were some rules also prescribed by the ritualistic texts for the brāhmaṇas. The ritual of Agnyādhāna, Darsarūrṇamāsa, Agryāya, Caturmāsyā and Paśubandha were necessary for them.²⁷ It was expected from a brāhmaṇa that he should not desire to be appointed as a ṛtvik of every kṣatriya,²⁸ lest he should be degraded as a greedy person. He was not allowed to consume the surā. He could consume only soma, which was the Yaśas (glory).²⁹ In this way a brāhmaṇa could become glorious by consuming soma.

(iv) Brāhmaṇas : In the Rituals:- The guardians of the sacrificial rituals are taken to be the brāhmaṇas. At the Agnicayana, a man was one of the five animals to be killed but surely enough he was not a brāhmaṇa;³⁰ as the king had no right over the brāhmaṇas.³¹ The position of brāhmaṇas in Vedic society is very clear from this instance and killing a brāhmaṇa was regarded a sin. In the rituals of Agnihotra, the cow was milked by a brāhmaṇa only.³² The ritual of consuming the remains of sacrificial offering was prohibited for non-brāhmaṇas. It were only the brāhmaṇas who could consume it.³³ In the soma consuming ritual of Dasareya it was is the one hundred brāhmaṇas who participate.³⁴ In the sprinkling ritual of Rājasūya a brāhmaṇa is one of the participants.³⁵ In the Asvamedha, a brāhmaṇa sings self-composed gathas in praise of the yajamāna referring to his deeds and dānas.³⁶ Clearly, in the Sūtra period also there were brāhmaṇas who were well versed in composing the songs or verses. The guards of the Asvamedha-horse are guided by the Adhvaryu to accept money, grains etc. from a brāhmaṇa who is not well acquainted

with the performance of Asvamedha.³⁸ Such an 'ignorant brāhmaṇa' is also found in the rituals of Agnicayana. A brick named svaya-matrṇā is placed with the help of this brāhmaṇa.³⁹ Such instances show that all the brāhmaṇas of Vedic society were not learned but even then they were given due respect and representation in rituals in the form of manual works. The kings were not allowed to give away brāhmaṇas' property as daksīna,⁴⁰ which shows that their social status was a higher one. Blessings vouchsafed by good brāhmaṇas were desired by everyone as a source of long life and renown.⁴¹ Obviously, the rituals show that the brāhmaṇas constituted an important element of the Vedic Society and experienced a fair social standing position due to their high familiarity with highly complicated Śrauta-rituals.

(B) Kṣatriyas:- Brāhmaṇas (Brahma) and Kṣṭriyas (Kṣatra) both were regarded as the 'viryavānas'.⁴² The Kṣṭriyas not only executed the laws interpreted by the brāhmaṇas, but used to participate in the performance of rituals also and even themselves performed them as is evident from the Śrauta-rituals.

(i) Eligibility:- Inspite of the fact that generally the Śrauta rituals could be performed by the first three varnas, there were certain rituals which could only be performed by the kṣṭriyas. Sacrifices like Rājasūya and Āśvamedha could only be performed by them.⁴³ Vajapeya, Purusamedha and Agnihotra were also for Kṣṭriyas. But, the rituals, performed by a kṣṭriya without consultations with a brāhmaṇa, were not regarded as bringing about the desired results.⁴⁴ Hence, the kṣṭriya had to consult the brāhmaṇa before organizing a sacrifice and for the performance of rituals a co-operation between these two varnas was essential. The rituals

of Agnihotra were performed daily by a righteous ksatriya, whereas the other ksatriyas were supposed to perform them only on 'parva' days⁴⁵ i.e. at the change of moon for another half. They could be performed at any time by a ksatriya who spoke truth.⁴⁶ For such a person there was no restriction of performing it only on parva days. Clearly, speaking the truth was an important feature of character of Vedic people and for such persons ritual-rules were not so hard.

(ii) Ambitions:- The rituals of Rāt-ekāha were performed for the enlargement of kingdom.⁴⁷ The performance of these rituals shows that ritualism had grown to such an extent that it had made its way through the political matters also. Usually, the sacred fires are established in summer by a ksatriya, but if he desires for profits he should establish during citra-naksatra.⁴⁸ The high faith of vedic people in astronomy is obvious from this instance. Apaciti-ekāha is for the fulfilment of ambition for respect,⁴⁹ and Asvamedha is for 'all desires'.⁵⁰ Naturally, the wealthy kings must have been in practice of performing Asvamedha to get their desires fulfilled. Sautrāmani was also for becoming a king.⁵¹ The rituals show that ksatriyas were mainly ambitious of kingdoms.

(iii) Ksatriyas : In the Rituals:- After purificatory bath (avabhrtha) of Viśvajit ekāha, the yajamāna passes three nights with the people of his equal status. Ksatriyas and Vaigyas were said to be the people of equal status of the yajamāna performing Viśvajit ekāha.⁵² It was the indirect participation of ksatriya in the śrauta rituals. At the Agnicayana, the ritual of sprinkling the ksatriya yajamāna is performed by making him stand on the tiger skin.⁵³ The ritual is meant for gaining as much power as a tiger

has. In the rituals of sprinkling the yajamāna at the Rājasūya, a ksatriya friend of his also participates.⁵⁴ The participation of friend shows his full support for the yajamāna when the latter becomes a king. In the rituals of Vājapeya also a ksatriya participates. The goal of chariot-race is determined by a ksatriya by throwing seventeen arrows as he himself is the perceptible form of Prajāpati.⁵⁵ The ritual of throwing arrows shows their love for battle. It was also a practice of archery.

The ksatriyas used to manage the state affairs in the capacity of kings, but the Srauta rituals show that at the same time they were great lovers of sacrifices also which is evident from their participation in and performing of the rituals.

(C) Vaiśyas:- The main duty of Vaiśyas was to provide food to the Vedic society.⁵⁶ Their occupation was to cultivate the soil and to practise the trade. They were regarded as the backbone of the society. Apart from their business, they were interested in Srauta rituals also.

(i) Eligibility:- About their participation in the rituals some scholars hold that Vaiśyas had little to do with the religious life in the Vedic age.⁵⁷ But the truth is something other. It seems that these scholars have not dared to go through the ritualistic-texts, especially the Srauta-sūtras. The Vedic texts viz. Brahmanas and Srauta Sūtras entitle Vaiśyas to perform sacrifices for themselves also,⁵⁸ which indicates that the Vaiśya did, and that too very actively, perform the Srauta rituals.

(ii) Vaiśyas in the Rituals:- The Srauta rituals show that sometimes Vaiśyas participated indirectly. For example, for the setting up of the sacred fires (i.e. at agnyādhāna) a sacrificer could fetch

the fires from the house of a Vaiśya.⁵⁹ At the same time the rituals show the direct participation of Vaiśyas. They used to establish the sacred fires with special desires.⁶⁰ The rituals of 'Dīśāmavesti' could be performed by Vaiśyas for the fulfilment of ambition of securing food or heaven.⁶¹ The performance of rituals of Vājapeya was optionally open for them. Sān. SS. Accepts the Vaiśyas as the performer of Vājapeya but Kātyāyana shows the rigidity of varna system prevailing in his times and does not allow them.⁶² At the Agnicayana, the ritual of sprinkling the Vaiśya was performed on the goat-skin.⁶³ Sprinkling on the goat skin was, perhaps, done with a view to getting more animals. There are other rituals also which show that the Vaiśyas performed Śrauta-rituals by themselves. The ritual of giving the call by saying 'haviśkr̥d ādrava' is performed in the sacrifice of a Vaiśya-yajamāna.⁶⁴ The ritual of reciting the relevant mantra in a low voice is performed when the giver of daksinā is a Vaiśya.⁶⁵ The mention of giving daksinā by a Vaiśya endorses the fact of his performing the rituals. In the ritual of sprinkling the king, at the Rājasūya, the Vaiśya also participates.⁶⁶ The participation of Vaiśya in this ritual may be taken as symbolizing the support of whole of the Vaiśya community to the king. The ritual also symbolizes that they accept the yajamāna as their king and will render their help by producing more gains and offering their share to the king.

From the Śrauta rituals it is obvious that the Vaiśyas actively participated and performed the rituals. These references are sufficient enough to refute the view of Griswold who thinks that the Vaiśyas did not participate in the religious life in the Vedic society.

(D) SUDRAS: The sūdras held an important place in the Vedic Society.

The gradation of Rgveda X.90.12. describes the sūdras as having born from the feet of 'Great-Purusa'. The logical thinking bears out the fact that the feet have also an important part to play in the human body as they help the other limbs to move about. Similar is the case with sūdras in the vedic society. Without them the Vedic society could not have prospered and flourished on the right line. It were the sūdras who served the people in general life as well as at the time of sacrificial performances. To remove the misapprehension, if there arises any, about their place in the Vedic Society, it is essential to examine the rituals prevalent in those times.

(i) Sūdras: In the Rituals:- The Srauta-rituals show that the sūdra took part in their execution both indirectly and directly. In the rituals of soma sacrifice, the sūdra has to play an important role. The ritual of soma purchasing is performed with his help because it is he who sells the soma.⁶⁷ The material required for srāddha, devakarma (agnihotra) etc. could be taken from a sūdra.⁶⁸ These are the instances of his indirect participation. Henceforth follow the rituals showing his direct participation. At the Rājasūya, a sūdra joins the brāhmaṇa, kṣatriya and vaiśya in the gambling game to be played at the stake of cow.⁶⁹ An ārya and a sūdra, at the 'mahāvrata-day' contest for a globular and white Yāsā-skin.⁷⁰ According to Taittirīya Brāhmaṇa, brāhmaṇa sprang from gods and sūdra from the 'asuras' or demons,⁷¹ therefore in the above^{stated} ritual the white skin symbolizes the sun for whom the gods and asuras fought laying claim as their own.⁷² However, there are some restrictions imposed upon the yajamānas of other varnas. At the Soma sacrifice, the initiated Yajamāna was prohibited to had contact

and talk with sūdra.⁷³ However, it should be noted that the help rendered by sūdras in the rituals was invaluable. But there was a difference in views of ācāryas in allowing the sūdras to perform rituals for themselves.

(i) Disallowed: Some ācāryas totally disallow the sūdras to perform Śrauta rituals. For instance, Kātyāyana names sūdras among others who are not eligible to perform Śrauta rites.⁷⁴ SBr. also rejects the sūdras' eligibility.⁷⁵ Even during the performance of rituals, sūdras are not allowed to come in, because it is thought that the yajamāna would not be able to perform the rituals in a proper way if he allowed sūdras to come to the place of performance of rituals.⁷⁶ Various views are found in regard to perform the ritual of milking the agnihotri-cow by a sūdra. ApSS. optionally allows him to milk the cow.⁷⁷ But, Taittiriya Brāhmaṇa debars him from performing the ritual. According to the Brāhmaṇa, the Sūdra is the outcome of from non-existence (asat) and if he milks the cow, that milk would not be fit to be used in sacrifice.⁷⁸ Kātyāyana also very strictly prohibits the sūdra to perform the ritual.⁷⁹ Evidently, ApSS reflects the position of its times that the sūdras were not so strictly looked down upon, but in Kātyāyana's period the Society formed some hard rules in respect of the varna system.

(ii) Allowed:- Some other ācāryas allow sūdras to perform some of the rituals. The Bhāṇḍvāja SS. refers to the view held by some ācāryas that a sūdra can establish the three sacred fires but the view is not favoured by others.⁸⁰ Gautama corroborates the fact when he says that some teachers are of the opinion that sudra should perform Pākayajña himself.⁸¹ It is obvious that even in the sūtra period there were some ācāryas who were in favour of sūdras to allow

them to perform certain rites which points out the feeling of goodwill towards sūdras.

(E) MIXED VARNAS AND OTHERS:- In the Śrauta rituals the people belonging to mixed varnas such as Rathakāras⁸² and Ḫyogavas⁸² are also found participating. KSS allows the Rathakāras to perform the rituals of Agnyādhāna.⁸³ However, the annotator ācārya Karka does not take the performance of agnyādhāna by Rathakāra for particular purpose. According to him, it is only for Rathakāra's purification (Saṃskāra).⁸⁴ But the view can't be accepted as totally right as Kātyāyana himself has very clearly stated that these rituals, to be performed by Rathakāra, are meant for the fulfilment of ambitions for progeny and cattle.⁸⁵ Hence, the Rathakāra performs the rituals of Agnyādhāna for the fulfilment of his ambitions and not only for his purification. In the rituals of Asvamedha, Rathakāra participates indirectly. The guards of the horse are guided to pass their night at the house of Rathakāra.⁸⁶ The main purpose of staying at his house is to get the chariot repaired if it gets some technical damage. Obviously, this mixed varna was allowed to participate in the Śrauta rituals both directly and indirectly. Moreover, he had a right to perform the upanayana in the earlier sūtra period and later on he was deprived of it,⁸⁷ which indicates the growing solidity in the varna system of later vedic period.

In the rituals of Asvamedha, Ḫyogava also participates. The ritual of killing a dog is performed by him.⁸⁸ Some ācāryas are of the view that Pumścalū (desirous of women. comm.on KSS. 20. 1.37.) should be asked to kill the dog,⁸⁹ whereas some others opine that Paumścaleya (son of a harlot) kills it.⁹⁰ Who-so-ever may be

the killer of the dog, but one thing is clear that the performer of the rituals should be a man of low social status. It would be appropriate to say here that in the rituals of Gavāmayana a Pūmscalū (harlot, Cf. Comm. KSS. 13.3.8) and a Brāhmačārī sit, respectively, outside and inside the Vedi and both of them exchange ribald dialogues by abusing each other.⁹¹ The ritual highlights the fact that there were professional harlots, yet the harlotry system was not regarded as good in the Vedic society.

The Srauta rituals show other people also participating. The ritual of offering caru to Rudra could be performed by Niśādas.⁹² The performer of Viśvajit-ekāha has to stay for three days, after avabhrtha bath, with Niśādas, and during his stay he does not eat rice, and barley etc. and does not drink water in the earthen pot.⁹³ Niśādas were regarded as fifth varṇa⁹⁴ which means that they were not held in high esteem. However, in the Srauta rituals they participated both directly and indirectly. A ritual in the Darśa-pūrṇamāsa is performed to purify the yajña-pots with 'daiivyāya karmane sundhadhvam' etc. (VS.I.13). The ritual is performed with the reason that these pots are regarded impure because the Takṣaṇ has prepared them.⁹⁵ In the rituals of Paśubandha also he renders his services. He ~~accompanies~~ the Adhvaryu to the forest for bringing the yūpa.⁹⁶ These instances indicate his presence in the Srauta rituals. The ritual of cutting the hair and pairing the nails is generally performed by the Kāpita (barber), whose clear mention is found in the Agnistoma.⁹⁷ Mīśvira^{98a} (the brāhmaṇa of lower status), Cāndalas,^{98b} Upakruṣṭa^{98c} (Vaiśya who earns his livelihood by working as a carpenter: comm. on ASV. SS. II. 1. 13.) and Vṛgala^{98d} also appear on the ritual plane.

Some officers of the king are also indirectly related to the performance of the rituals of Rājasūya. The Ratna-offerings are made at their houses - one offering at each officer's house.⁹⁹ The Śrauta rituals show that the rtviks participated along with their pupils. Rtviks participated even along with their sons also. 'Brhaddevatā' shows that in the yajña of king Rathavīti, Argañānas participated along with his son Śyāvāsva.^{99a} At the Vājapeya, Adhvaryu's Brahmacārī or pupil sits on the yajamāna's chariot to make him recite certain verses during chariot race.¹⁰⁰ The participation of brahmacārī or pupil shows that he must be doing some other minor rituals also which have not been mentioned in the ritualistic texts. In the Śrauta rituals the servants of the yajamāna also participate. In the rituals of Pitryajña,¹⁰¹ Soma and Gautrāmani they are found participating.¹⁰² Baudhāyana Sr.Śū. names two servants as 'Rātri-karmin' who assist the rtviks in sacrificial work at night.¹⁰³

Purificatory rituals, for becoming free from the sin of murdering a brāhmaṇa, were also performed. At the Āśvamedha, the sinners of brāhmaṇa-murder bathe in the water in which the yajamāna has taken avabhṛtha bath,¹⁰⁴ and in this way these people used to free themselves from the sin without performing an expiating ritual.

(F) RELATIVES OF THE YAJAMĀNA:- The Śrauta rituals show that in their performance the yajamāna's relatives also participate. At the Agnistoma, the yajamāna sits taking soma in his lap and his relatives touch him from behind,¹⁰⁵ thus showing their support both for the yajamāna and the king Soma. The ritual of protecting the āśvamedha-horse was also for qualifying the princes for coronation.¹⁰⁶ At the rituals of sprinkling, at the Rājasūya, yajamāna's nephew also participates.¹⁰⁷ After sprinkling, to the remaining water, the

the yajamāna hands over to his most loved son saying 'this son of mine will carry on my heroism.'¹⁰⁸ At the Āśvamedha, yajamāna's four sons put samids on the āhvaniya fire.¹⁰⁹ At this sacrifice when the dog is to be killed, the son of the younger sister of yajamāna's father is made to lead the dog.¹¹⁰ Thus all the relatives of the yajamāna were given representation in the performance of Śrauta rituals.

CONCLUSION: The śrauta rituals show that the Vedic society included various varṇas in it, Scholars take 'varṇa' to be a natural law necessary to divide the society into four parts inspite of anybody's wish to the contrary.¹¹¹ That the varṇa system had a strong grip over the society is obvious from the rituals. It is often wrongly assumed that the men of higher classes looked with contempt and disdain on the lower, while the lower have looked with envy, jealousy and depreciation on the higher.¹¹² But, in the vedic society, the people of all varṇas were living in peace and amity.¹¹³ The Śrauta rituals project no jealousy among the people of varied varṇas, for, all of them are found performing the duties, assigned to them, with great enthusiasm. There was mutual co-operation and understanding. To sum up, the Śrauta rituals point out that the Vedic society was the perfect one in its all respects.

PARTICIPATION OF DIFFERENT VARNAS IN SRADHA RITUALS

१. Valavalkar, P.H.: Hindu Social Institutions, p.329, cf. Patwardhan, M.V. (A New Interpretation of the word Varna), SP, 26th ICC, New Delhi, 1964, p.194.
२. ब्राह्मणोऽस्य मुक्त्वा सोऽद् वाहू राज्यः शूतः । एव
उर्व तदस्य यज्ञवेशयः पद्म्यां शुद्धी अवाक्ष ॥ RV. 10.90.12.
३. कारुरहं ततो भिर्गुपतप्रज्ञिणी नना । RV.9.112.3 कारुरहमस्मि ।
कर्ता स्तौभानाम् । ततो भिर्गृ । तत उति सत्तानाम । पितॄर्वा । पुक्तस्य वा ।
उपतप्रज्ञिणी सवतुकारिका । नना नमतेः । माता वा । दुष्टिता वा । Nir.6.6.
SBr. 1.1.4.12, Cf. KSS. 1.19.9.
४. Basu, Jogiraj: India of the Age of the Brahmanas, p.9.
५. Ram Gopal: Indian of Vedic Kalpasūtras, p.115.
६. Macdonell, L.A.: A History of Skt. Literature, p.135.
७. Cf. Patwardhan, M.V. Op.Cit.p.194.
८. Sagar S.L.: Hindu Culture and Caste System of India, p.44.
९. Ibid.p.50
१०. Potdar, K.R.: Sacrifice in the Rgveda p.140.
११. अन्योऽदीक्षितौ यं ब्राह्मणं उत्याह विरुच्येः । ब्राह्मण उत्येष वैश्वरराज्य-
योरपि शुतेः । KSS.7.4.11-12, cf. SBr.3.2.1.40.
१२. तद्माद् ब्राह्मणो न परोच्यः । TS.2.5.11.9.
१३. ब्राह्मणा वृत्तिष्ठो भज्ञप्रतिषेधादितरयोः । KSS.1.2.8, Cf. तद्वै नाऽ-
ब्राह्मणः पिबेत् । SBr.2.3.1.39 ब्राह्मणानां ब्रातिर्विष्यम् । KSS.28.1.
१४. ब्राह्मणानामेवात्त्विज्यं स्यात् नेतरयीर्विण्योः । Sabar on Jai.12.4.34.
१५. त्यजेत्पितरं राजपात्रं शुद्धयाज्ञं --- । Gautama Dh. Sū.3.2.1.
१६. Chattopadhyaya, A: JOIB, Vol. XVI, No. 1, Sept. 1966, p.52.
१७. Shastree, S: VIJ, Vol. XIII, Nos. 1-2, Mar-Sept, 1975, p.353.
१८. ब्राह्मणस्य तु सौमविष्या प्रमृणवाक्येन संयोगात् । Jai.6.2.31.
१९. स वा ऽर्व ब्राह्मणस्यैव यत्तः । SBr.5.1.1.11.
२०. ब्राह्मण राज्योः । KSS.21.1.2.

२१. सत्राणि ब्राह्मणानामूल्त्वक् शुतैः । KSS. 1.6.13.
२२. वसन्तो ब्राह्मण-ब्रह्मचर्चकामयोः । KSS. 4.7.5, Cf. ḪSS. 5.3.18, ASV. SS. 2.1.12., Brāhmaṇa. SS. 5.2.1., Vaiśīṣṭa. 2.1(5).26), TBr. 1.1.2.6.
२३. ब्रह्माचत्वारिंश्मूलवर्षाणि वैद्यक्षेत्रवर्णं जातपुत्रः कृष्णकेशोऽग्नोनादधीत ।
Sabara on Jai. 1.3.3.
२४. KSS. 4.7.3., Cf. ŚBr. 2.1.2.12. ॥) ḪSS. 5.3.3., ॥) ḪSS. 5.3.5.
२५. वसन्तो ब्राह्मण ब्रह्मचर्चकामयोः । KSS. 4.7.5., Cf. ŚBr. 2.1.3.5.
२६. ब्राह्मणयतः सौनामण्ड्युद्धिकामस्य । KSS. 19.1.1. अपचित्तिकामस्यापचिती ।
KSS. 22.10.28 वैश्यमशुकामयोर्वैश्यस्तोमः । KSS. 22.9.7.
२७. Mīr. SS. 3.1.1., Vāsiṣṭha dh. Sū. 11.45-46.
२८. लक्ष्मान्न ब्राह्मणः सर्वस्थैर तां जिह्वय पुरोधां कामयेत । ŚBr. 4.1.4.6.
२९. ŚBr. 4.2.4.9.
३०. ब्राह्मणात् अस्य यज्ञस्य प्रावितार एति । ŚBr. 1.5.1.12.
३१. वैश्यः पुरुषो राज्यो वा । KSS. 16.1.17.
३२. Cf. सौमी लक्ष्मान्न ब्राह्मणानां राजा । ḪSS. 18.12.8,
३३. Vāraha. SS. 1.5.2.11.
३४. एता वे प्रजा हुलादो कृ ब्राह्मणात् । ABr. 7.19 न ब्राह्मणः सांनाय्यं प्रासनी यात् । ḪSS. 4.14.2. स्थालयां परिस्तिष्ठत तद् ब्राह्मणः पिषेत् । KSS. 4.14.11.
३५. इति ब्राह्मणाः सौमं भज्यन्ति । San. SS. 15.14.9. Cf. ASV. SS. 9.3.18.
३६. पाताशं मवति । तैत्र ब्राह्मणोऽभिष्ठाचांति । ŚBr. 5.3.5.11.
३७. KSS. 20.2.7, San. SS. 16.1.25, ḪSS. 20.6.5, Vāraha. SS. 3.4.1.37.
३८. ब्राह्मणोऽश्वमेये विजान् शृणु रावः । KSS. 20.2.14.
३९. Man. SS. 6.1.7.9., Baudh. SS. 10, 31.39, 46, ḪSS. 17.1.12, Vāraha. SS. 2.1.6.17 for detail see: Frits Staal: The Ignorant Brahmin of the Agnicayana; ABORI, Vols. LVII&LIX; 1977-78, pp. 337-348.
४०. विजयमध्याद्दोतुः प्राचीदिग् --- ददाति भूमि, पुरुषं ब्राह्मणस्वर्वप् । KSS. 20.4.
४१. ब्रह्म ब्राह्मणानां प्रस्त्रानामाशिषः । Vātsāyana Kāma-sūtra vii, 11, 51.^{27.}
४२. ब्रह्म च तात्रं चाशास्त्रऽउभे वीयूर्ये । ŚBr. I. 2.17.
४३. Cf. अत्र राजशब्देन तां जिह्वातिरभियोग्यते । Vidyā. on KSS. 15.1.1. राजग्रह-
णाच्य न ब्राह्मणवैश्यवर्योरयं यज्ञः । Ibid. 20.1.1.

४४. यदि किं च कमर्मी कुरुते प्रसूतं ब्रह्मणा मिक्णा न हेवास्मै तत्समृद्धयो ।
SBr. 4. 1. 4. 6..
४५. राजन्यस्याग्निहोत्रं धामुक्ष्य नित्यं पर्वतिवत्स्य । भक्तं च नित्यं ब्राह्मणाय
दधात् । Mān. SS. 1. 6. 1. 54.
४६. शतसत्यशीलः सौमसुत् सदा ज्ञुयात् ASV. SS. 2. 1. 5.
४७. द्वन्द्वानां प्रधमो राह राजन्यस्य राज्यकामस्य । KSS. 22. 10. 7.
४८. चिन्ना च लक्ष्मिन्य । KSS. 4. 7. 4., Cf. SBr. 2. 1. 3. 5., ḪSS. 5. 3. 13,
४९. KSS. 22. 10. 28.
५०. KSS. 20. 1. 1.
५१. SBr. 12. 8. 3. 5., Cf. KSS. 19. 5. 5., But KSS. 19. 1. 1. entitles the
brahmana also as eligible for performing Sauntrāmani.
५२. KSS. 22. 1. 29 Cf. Lāt. SS. 8. 2. 8,
५३. व्याघ्रवर्मिण राजन्यम् । ḪSS. 17. 19. 6.
५४. SBr. 5. 3. 5. 13. Cf. KSS. 15. 5. 30.
५५. KSS. 14. 3. 16, Cf. SBr. 5. 1. 5. 13-14.
५६. Cf. Valavalkar: Hindu Social Institutions p. 284, A.K. Bhattacharjee: "Position of Vaishyas in the Ancient Society, SP, AIIOC Oct. 1969, p. 151.
५७. Cf. Griswold, H. G., The Religion of the Rig. p. 51.
५८. Supra Ch. III. Ref. 20.
५९. वैश्यकुलाम्बरी उपहानसात् । KSS. 4. 7. 15.
६०. वर्षाः पूजा-पक्षुलाम-वैश्य-रथकृताम् KSS. 4. 7. 7. Cf. Vait. SS. 2. 1(5). 2(5)
SBr. SS. 5. 2. 3, ḪSS. 5. 3. 18, ASV. SS. 2. 1. 13, San. SS. 2. 1. 3.
६१. SBr. SS. 13. 7. 17-20.
६२. परुता मिति वैश्य SanSS. 16. 17. ३ वैजपेयः शर्पवैश्यस्य । KSS. 14. 1. 1, Cf.
Varāha. SS. 3. 1. 1. 1.
६३. वस्ताजिनै वैरयम् । ḪSS. 17. 19. 6.
६४. -- हविष्यकृद्वेति वैरयस्य --- । ḪSS. 1. 19. 9.
६५. ब्राह्मणस्य जपमन्त्रो राजन्योपांगुमन्त्रो वैरयस्य शुद्धस्य गृहान्तिष्ठम्य बहिरुप-
स्पृश्य मनसा पन्त्र्यावर्तयेत् । Mān. SS. 11. 1. 2. 2.

६६. KŚS. 15.5.30; Cf. ŚBr. 5.3.5.14, Mān. SS. 9. 1.3.21.
६७. KŚS. 7.6.2, Cf. Vaikh. SS. 12. 15
६८. Cf. पितृदेवगुरुभूत्यमरणेऽप्यन्यत् वृत्तिशब्दनान्तरेण शुद्धात् । Gau. Dh. Sū. 2.8.
६९. ४-५. → Mān. SS. 9. 1.4.22.
७०. KŚS. 13.3.9, Cf. Sān. SS. 17.6. 1.
७१. देव्यो वै वर्णाँ व्रालणः असुर्यः शुद्धः । TBr. 1. 2.6.7.
७२. Cf. Kāṇe, P. V.: 4. Dh. Sū. Vol. II, pt. 11, p. 1244.
७३. KŚS. 7.5.4.
७४. Supra, Ch. I, ref. 22.
७५. ŚBr. 3. 1. 1.9. Cf. TBr. 7. 1. 1.6.
७६. ŚBr. 5.3. 2.4.
७७. न शुद्धौ दुह्यात् । दुह्याता । ḪSS. I. 12. 15.
७८. TBr. 3. 2. 3.9.
७९. वाग्यां दौह्यत्यक्षुदेण । KŚS. 4. 2. 22, Cf. Sān. SS. 2.8.3, Vkh. SS. 2.2., Vkh. SS. 2.2., Bhār. SS. 6.8. 17-18.
८०. विषते चतुर्थस्य वर्णास्यान्याधेयभित्येकम् । न विषते उत्परम् । Bhār. SS. 5. 2.9.
८१. Gau. Dh. Sū. 2. 1.67.
८२. त्रियादेश्यायां जातीं पाहिष्यः । वैश्येन शुद्धायां जाता करणी । पाहिष्य-
ण करण्यां जातीं रथलारः । Vidyā on KŚS. 1.1.9, वैश्याच्छुद्धायां रथलारः ।
Baudh. Dh. Sū. I. 17. ⁵ शुद्धादेश्यायां जात शायोगवः । Vidyā on KŚS. 20. 1.36.
८३. रथलारत्याधाने KŚS. 1.1.9 cf. ḪSS. 5.3. 18, Jai. 6. 1.44.
८४. शात्परास्कारार्थं श्रिग्निकारेण । Karka on KŚS. I. 1.11.
८५. वर्षाः प्रजा-पशुकाम-वैश्यरथकृताम् । KŚS. 4.7.7., Cf. Bhār. SS. 5. 2.4,
ṄSS. 5.3. 18, But ŚBr. 2. 13.8 does not say about Rathakāra.
८६. KŚS. 20. 2. 16, Cf. ḪSS. 2. 5. 18,
८७. Ram Gopal, India of Vedic Kalpasūtras, p. 117.
८८. KŚS. 20. 1.36, Cf. ŚBr. 13. 1.2.9.
- ८९.

४८. पुंश्चत्रूमेवे KSS. 20. 1. 37, Rana de, H. G. translates "an unchaste woman."

४९. यो ब्रवीन्तभिति सैधुकेण मुस्त्रैन पर्श्चत्रोयः शुः प्रहृति । KSS. 20. 3. 12, Cf. Mān. SS. 9. 2. 1. 23, VārahaSS. 3. 4. 1. 24.

५०. पुंश्चत्रूज्ञाना रिणावन्थीं न्यमाक्षोशतः । KSS. 13. 3. 8

५१. KSS. 1. 1. 12, Cf. Jai. 6. 1. 51, Mān. SS. 5. 1. 9. 28-29, MS. 2. 2. 4.

५२. Cf. KSS. 22. 1. 30.

५३. चत्वारौ वर्णां निषट्टादः पञ्चम इत्यौपमन्यकः । Nir. 3. 8.

५४. Cf. SBr. 1. 1. 3. 12.

५५. → KSS. 6. 1. 5, → KSS. 1. 1. 12, Cf. SBr. 3. 6. 4. 4.

५६. → KSS. 7. 2. 6. 13, → SBr. 11. 2. 7. 32, → Vidyā on, KSS. 25. 4. 34, Baudh. SS. 27. 8.
ASV. SS. 2. 1. 13, Baudh. SS. 2. 16.

५७.

५८. Cf. KSS. 15. 3. 3-4, 7-11, 13, SBr. 5. 3. 1. 1, 2, 5-10.

५९. Brhaddevata v. 50-53. Bhāratavarṣa, p. 266.

६०. KSS. 14. 3. 19, Cf. SBr. 5. 1. 5. 17, Agrawala V. S., Pāṇini Kālīna /

६१. यजमानस्यामात्याः सर्वे एकमेकं पुरीडाशमादाय इयम्बकं यजा भृति ---।
Vkh. SS. 9. 11.

६२. SBr. 3. 3. 4. 26, Cf. KSS. 19. 4. 22.

६३. अथ प्रातरनुवाकम् पाकरिष्यन्ताववदुवतोऽध्ययुष्म व्रतिस्थाता च नावन्यावधिदुवतो
रात्रिक्षिप्तिणी । Baudh. 15. 22.

६४. KSS. 20. 8. 17, SBr. 13. 3. 1. 1, Eggeling SBE, Vol. XLIV, p. XI, Fn. 1,
Manu. 9. 82-83, Ap. Dh. Sū. 1. 9. 24. 22, ; Gau. Dh. Sū. 3. 4. 9 prescribes
bath alongwith the rtviks; "Through the performance of ablutions
in it the water becomes charged with magic potency and power"-
Keith, RPV, Vol. I, p. 304.

६५. अपिवृता इच्छान्वरभन्ते यजमानम् । KSS. 8. 6. 34.

६६. KSS. 20. 2. 17.

६७. Mān. SS. 9. 1. 3. 21.

६८. KSS. 15. 6. 10, SBr. 5. 4. 2. 8.

१०६. Mān. S3.9.2.5.17.
११०. पितृरनुवाया: पुत्रमन्तो नयन्ति ---; Ibid. 9.2.1.19.
१११. Cf. M. V. Patwardhan, SP, 26th ICO, Delhi, 1964, p. 194.
११२. John Wilson: Indian Caste, Vol. I, Intro.p.9.
११३. Cf. Ram Gopal: Op.Cit.p.127.